

ORIENTALIA

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a gratuity (dihn, lit. oil, sesame-oil being intended⁵) for the carpenter (nadjidjār), and the architect mu'allim. In Tarīm I dealt with a carpenter called 'Awaḍ Bā Ḥaṣwān of the Āl Bā Ḥaṣwān all of whom were carpenters, apart from a few silvermiths. 'Awaḍ knew of eight ancestors who were carpenters. This gratuity (taḡrīb) pourboire or douceur is usually a riyāl or two⁶. One says for instance, *Di ḵahwah lak*, 'this is a little present for you', or *Bā A'ṭik ḵahwah yābisah*, 'I'm going to give you a little present of money'.

When the house is actually being built, the neighbours bring the ḥaddāmin who are working on it a copper kettle (dallah⁷) full of coffee, as an *ikrām lak*, 'a kindness to you', as master of the house. In Tarīm being a neighbour implies unwritten duties rather more obligatory than such kindnesses as obtain between neighbours in Western Europe. Each time the coffee comes the workmen halloo (*yihawwīlūn*), and sing formulae of the type quoted supra, and they cease working until they have finished the coffee⁸. The people of the Quarter⁹ used to make a big copper tuss (derived from the Persian tašt) of ḵahwah, carried in a basket with two handles, for the builders, as a kindness to the owner of the house (*ikrām li-ṣāhib al-bait*) at the Day of the Foundation (*Nahār al-Sās*). In return the master of the house would give them a little money present.

When the doors and windows of the house are completed, the carpenters get a meal (*ḡadā*) or entertainment over and above their salary. At the completion of the building of the house, the mu'allim gets a customary present (*luh 'ādah*) which is called *ḵuṣū'ah*, and which is usually about ten riyāla. The term is applied to any such present given to terminate a job of work, or to terminate an engagement.

There is a law (*ḥānūn*) amongst the carpenters, (and one similar amongst the builders), that if you are tired of your carpenter, or

⁵ In Aden bribery is euphemistically known as *ḥaḵḵ al-salt*, *ḥaḵḵ al-ḵahwah*.

⁶ For the riyāl or Maria Theresa dollar, see R. ANDRÉ, *Zur geographischen Verbreitung des Maria-Theresa Thalers*, *Mitt. der K. K. Geogr. Gesellschaft in Wien*, xvii (1876), p. 387-71.

⁷ A small example of the South Arabian *dallah*, I brought back to the Museum of Archaeology and Ethnology, Cambridge.

⁸ Hadrami coffee is made from the husk, a few berries, ginger and other spices.

⁹ See my article in *Le Muséon* cited above.

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466 fall out with him, or find that he is not doing his work properly,
461 you give him kuṣū'ah, and then dismiss him. Unless you do so,
467 you will find that another carpenter will not come and work for
you. If you tried to employ a different carpenter the latter would
ask about the first carpenter and make sure that he obtained his
kuṣū'ah before he left you. The Bā Sumbil (or Sumbil) who make
324 stone querns, pestles, and work stone of all kinds, and the Baḳḳārah
463 (cattlemen, ploughmen) will not allow you to change the particular
464 member of their group who works for you at all. The only exception
467 made is if you have had to dismiss the man you were employing,
for laziness, incompetence, or disobedience; then you inform the
next man you wish to employ of your reason for dismissing his
predecessor. The new employee in turn ascertains from the man
you have just dismissed that what you say is true, and if your
case is just, he will come and work for you. This system is however
[538] confined to the two classes last mentioned only. The poet 'Askūl
says: —

Wa'rdja' takhabbar 'ala 'l-wakār
Li šāll mawḳaruh li-ṭ-ahdjār
Bā Šumbil illi yabī' al-sufūn.

Come ask about the stone worker
Who to the stones bears his hammer
Ba Sumbil who sells column-drums.

This faḥīdah of the Bā Sumbil has the monopoly in making stones
for columns (safan), pestles (kuṣrah), etc. They live in the suburb
known as 'Aidid. They do not allow any one else to carry on this
work, and I am informed that they can even take people to court
for infringing on their monopoly. The Baḳḳārah too have a similar
monopoly in their profession.

467 As evidence of the power of the guilds of workmen in Tārim
466 the following incident is relevant. Some time before the advent
of the British to Ḥaḍramawt, the Sultans of Tarim, some of the
wealthier saiyids, and others who were then constructing the large
palaces for which it is famous, determined to lower the wages of
the builders there. So they brought them together, and told them
that they had resolved to make a reduction (nuḳūn) in their wages.
The builders refused. The Kathīrī Sultan however, consenting that

467 this reduction should be made, issued a decree (takrîr) defining the wages of the various categories of people engaged in building. The workmen still refused to accept the revised wages, and some left Tarîm and went to the independent Hawṭah of Thîbî, outside it and beyond Kathîrî jurisdiction. Some however stayed in Tarîm, but worked at collecting firewood, and refused to undertake building. A *modus vivendi* was established through the good offices of Saiyid Bû Bakr al-Kâf, but whereas, before, the wage of the builders had been two three Āl Kâf ḡaribahs per day, which the wealthy had attempted to reduce to one ḡaribah only, after the dispute all the workmen received three ḡaribahs¹⁰.

172 To revert to the sacrifice on the sāṣ, I noticed in the fine archaeological site of the town known as Am-'Āḍiyah¹¹ that on some buildings an inscription was located at the corner of the sāṣ which was constructed of the typical lozenge-backed Himyarite hewn stone, and that it stood about three feet from the ground. Possibly therefore it was sometimes a custom to place inscriptions in the sāṣ about the place of the sacrifice; they could not be placed higher as the wall above this point is of adobe. These particular Am-'Āḍiyah inscriptions are very weather-beaten, and to the best of my knowledge no attempt has been made to copy them.

322 An interesting feature of Ḥaḡramî building is the shape of the columns, generally carved from 'ilb wood, which strikes one immediately as descended from an ancient tradition. In the Hawṭah of 242 Thîbî near Tarîm, I first saw the curious capital sketched 531 (fig. C.) from below, with its little round pendants underneath the rectangular blocks. Later I realised that this was a very stylised type of capital, derived from a prototype somewhat resembling the examples in figs. A & B., sketched in my field-book at 'Azzān and

436 ¹⁰ Reproductions of the ḡaribah in J. A. S. BUCKWILL, *A note on some coins struck for use in Tarîm, Southern Arabia, Journ. of the Malay of the Royal Asiatic Society* (Singapore, 1925), III, 1. It is the coin which has the number 16 written on it. There were about five to six ḡaribahs to the riyāl (kîrî fransîwî).

¹¹ For notes on this town see S. PEROWNE, *Im'adiya and Beihan, Aden, Antiquity* (London), xiii (1939), p. 50. The author confuses the name عَادِيَة with عَادِيَة, but it is really the South Arabian article Am = Āl, followed by the word 'Āḍiyah. It is therefore « the 'Āḍite city » which means little more really than « the ancient city ». I visited it in 1941.

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ANNUAL REPORT: ADEN PROTECTORATE

721 Saudi and Hadhrami delegates at Al 'Abr. Proposals were made and
648 agreed upon, but ratification by the Saudi Government was delayed.

648 In the Qu'aiti State the uneasy truce was continued while the Manahil
619 and the Hamumi showed a tendency to break the peace as their truce
drew near its end in December; notably two of the Beit Ali fired on and
looted a car near Gheil Umar. The truce with the Hamumi was not
renewed as it was considered improper for the Qu'aiti Government to be
bound by a truce with its own subjects.

578 In the area of Wadi 'Amd the murder of a chief of Al Suweidan led
721 to a military operation against the Muqaddam of Ba Suleib, who had
619 refused to surrender the murderers (who were from his tribe). The
Muqaddam was killed during the assault and his town occupied. This
success had a most salutary political effect throughout the whole Wadi,
and it proved possible to enforce the registration of arms. As a result
the Manah of Budha, a chief of the Deiyyin tribe of evil fame, and the
Muqaddam of the Bal 'Ubeid—an important confederation living west
of Wadi 'Amd—submitted to Government.

000 The Kathiri and Wahidi States were quiet.

The British Agent and Resident Adviser, Mr. C. H. J. Sheppard,
went on leave pending retirement in November.

[648] The Qu'aiti Sultan returned to Mukalla from India in the spring.
Sultan Nasir bin Abdullah Al Wahidi was recognised by His Majesty's
Government as the Treaty Sultan of Balhaf.

Chapter 2: Population

162 The population of the Western Aden Protectorate is in the neighbourhood
of 350,000, all Shafa'i Arabs, with the exception of 2,000 Jews. These
figures are very approximate as no census of the population has been made.
The population of the Eastern Aden Protectorate is estimated at about
roughly 300,000.

Chapter 3: Occupations and Wages

463 By far the most important occupation in the Western Aden Protectorate
is agriculture, involving as it does about 90 per cent of the population;
other occupations are dyeing, weaving, fishing, and the preparation of
hides and skins.

465 Wages vary greatly, generally from Re. 1 to Rs. 1½ for an adult or a
boy over 12. Working hours vary considerably—from April to October
they amount to about 60 hours a week, but are considerably fewer from
November to March. There are no labour organisations in the
Protectorate.

Chapter 4: Public Finance and Taxation

652 The following is a summary of the Western and Eastern Aden
Protectorates' expenditure for the year 1948-49 as well as some State figures
for the same year.

Chapter 2: Population

The population of the Western Aden Protectorate is in the neighbourhood of 350,000, all Shafa'i Arabs. These figures are very approximate as no census of the population has been made. The population of the Eastern Aden Protectorate is estimated at about 300,000. All the Jews in Wahidi State emigrated to Israel in 1950, and there are now no Jews in the Eastern Protectorate.

Chapter 3: Occupations and Wages

By far the most important occupation in the Aden Protectorate is agriculture, involving about 90 per cent of the population; other occupations are dyeing, weaving, fishing, and the preparation of hides and skins.

Wages vary greatly, generally from Re. 1 to Rs. 1½. Working hours vary considerably: from April to October they amount to about 60 hours a week, but are considerably fewer from November to March. There are no labour organisations in the Protectorate.

Chapter 4: Public Finance and Taxation

The following is a summary of the Western Aden Protectorate's expenditure for the years 1949-50 and 1950-51:

WESTERN ADEN PROTECTORATE		1949-50	1950-51
		£	£
Staff and Miscellaneous		45,313	64,026
Government Guards (includes Wireless Telegraphy establishment)		60,754	75,051
Subsidies to local forces		5,257	3,638
Medical		6,964	7,005
Education		3,030	3,926
Aden Protectorate College		3,614	3,681
Agriculture		10,245	11,172
		<u>135,177</u>	<u>168,499</u>

PART V

Chapter 1: Population

- 161 The population of the Western Aden Protectorate is in the neighbourhood of 350,000, all Shafa'i Arabs. These figures are very approximate as no census of the population has been made. The population of the Eastern Aden Protectorate is estimated at about 300,000. There are no
 167 Jews now in the Eastern and Western Protectorates as they have all emigrated to Israel.

Chapter 2: Occupations and Wages

- 463 By far the most important occupation in the Aden Protectorate is agriculture, involving about 90 per cent of the population; other occupations are dyeing, weaving, fishing, and the preparation of hides and skins.
 465 Wages vary greatly, generally from Shs.1.50 to Shs.3 per day. Working
 467 hours vary considerably: from April to October they amount to about 60 hours a week, but are considerably shorter from November to March. There are no labour organisations in the Protectorate.

Chapter 3: Public Finance and Taxation

- 652 The following is a summary of Her Majesty's Government's expenditure in the Protectorates for the years 1951-52 and 1952-53:

WESTERN ADEN PROTECTORATE

	1951-52	1952-53
	£	£
Staff and Miscellaneous	40,706	51,054
Government Guards (including W/T establishments)	68,602	84,858
Subsidies to Local Forces	3,411	2,801
Health	7,315	16,110
Education	3,213	7,753
Aden Protectorate College	2,229	—
Agriculture	10,158	14,083
	<u>135,624</u>	<u>176,659</u>